

80 DURŪD ON FRIDAY AFTER ‘AṢR ṢALĀH

QUESTION

I have read your article on this link <http://nawadir.org/2010/09/01/hadith-regarding-80-durood-on-friday-after-asr-salah/> in which you suggest that you have been unable to locate the chain of the specific ḥadīth related to reading 80 Durūd on Friday after ‘Aṣr Ṣalāh and the specific virtue therein. However, I have read online that this ḥadīth is reported with a few chains and of these, only one chain is missing. It is therefore suitable to practice on the ḥadīth and regard it as a ḥadīth. Please can you shed light on this matter and clear up the confusion. The following is what is mentioned on the website:

Q: I wanted to know the authenticity regarding the following practise which has been mentioned in Al-Qawlul badi': "Whoever remains seated in his place after the 'Asr salah on a Friday and recites the following will have 80 years of sins forgiven, and 80 years of worship recorded for him"

من صلى صلاة العصر من يوم الجمعة فقال قبل أن يقوم من مكانه اللهم صل على محمد النبي الأمي وعلى آله وسلم تسليما ثمانين مرة
غفرت له ذنوب ثمانين عاما وكتبت له عبادة ثمانين سنة

A: This Hadith is reported with a few chains that are extremely weak and one of the chains is currently untraceable.

However, the following narration has been classified as "hasan" (sound) by latter day Muhaddithun, and is similar to the above hadith.

"Whoever sends salutations upon me 80 times on a Friday, will have 80 years sins forgiven" When the Sahabah (radiyallahu'anhum) enquired how to do so, Rasulullah (sallallahu'alaihi wasallam) replied: "Say: Allahumma salli 'ala Muhammadin 'abdika wa nabiyyika wa rasulikan nabiyyil ummiyy" (Daraqutni; see Al-Qawlul badi', pg.400 & Sharhul Ihya, vol.3 pg.286) Imam 'Iraqi and others have declared this one as sound (hasan). (Al-Qawlul badi', pg.400, Masalikul Hunafa, pg.267 & Sharhul Ihya, vol.3 pg.286)

Suitable for practice

Based on the above, it would be ideal to practice on the second narration, but also correct to stick to the first one since it does acquire a degree of support from the second narration. Therefore this issue shouldn't be a cause for discord in any community.

This is the view of my seniors too.

Caution: It should be noted that the second Hadith, which has been classified as sound does not have the promise of 80 years worship being recorded.

And Allah Ta'ala Knows best,

Answered by: Moulana Muhammad Abasoomar

بسم الله الرحمن الرحيم

المجواب حامداً ومصلحاً ومسلماً على سبيل المرسلين وخاتم النبيين وقائد الغر المحجلين

ANSWER

May Almighty Allah reward you for seeking clarification and sharing with me the research of Mawlānā Muḥammad Abāsoomer who is a learned scholar of South Africa. May Almighty Allah bless him in his knowledge and benefit the Ummah through his earnest endeavours.

I have had the opportunity to review the answer provided by him. However, I have been unable to locate the chain of the specific narration within the answer or indeed any of the sources referred to therein. The issue of ascertaining the reliability of a narration is dependent on the existence of the chain in the first instance. However, no chain has been provided or referred to in the answer for the specific narration in question.

Furthermore, the question posed to him queries the specific narration that relates to the virtue of reading 80 Durūd (salutations) after ‘Aṣr Ṣalāh on Friday. This is the same narration that is very famous and that was subject to my research in Urdu. However, Mawlānā Muḥammad Ṣāhib’s answer begins with the following: “This hadith is reported with a few chains that are extremely weak and one of the chains is currently untraceable.” The answer suggests that the specific narration which was being queried has a few chains and that only one of these chains is missing. However, the answer makes no reference to these chains, and no chains of this narration are referred to in the answer.

Moreover, the answer quotes another narration to substantiate the narration in question. The answer states: “However, the following narration has been classified as “hasan” (sound) by latter day Muhaddithun, and is similar to the above hadith.” Thereafter the answer quotes the general ḥadīth relating to reading Durūd 80 times on a Friday. The chain of this general narration exists as outlined in my research, albeit it is weak according to the preferred view.

However, it is worth noting that the two narrations are different and one should not be used to substantiate the other unless a chain is ascertained for the specific narration in question. The differences between the narration quoted in the answer and the narration in question are as follows:

- The promise of 80 years of worship being recorded is not mentioned in the general ḥadīth.
- The general ḥadīth makes no reference to reading the Durūd specifically after ‘Aṣr Ṣalāh.
- The general ḥadīth makes no reference to reading the Durūd before one stands up from his position.
- The wording of the Durūd in both narrations is slightly different.

Other than the first difference, the other differences are not acknowledged in the aforementioned answer. It seems as though the answer has confused both the narrations. Therefore, it is incorrect to suggest that it is suitable to practice on the specific narration and regard it as a ḥadīth unless one is able to identify and provide the chain of the narration, and thereafter ascertain its authenticity. Many of our senior scholars agree with this view.¹

It is also worth mentioning that this specific narration has become so famous that most of our mosques have this narration on display, attributing it to the messenger of Allah ﷺ. This has resulted in the general public and many scholars to regard it as a sound narration with a sound or agreeable chain. Thus, they believe in the specific virtues mentioned therein and regard it as an important Sunnah which is not to be missed on a Friday. It is for this reason, scholars should educate people to read Durūd in abundance especially on Fridays, but avoid regarding this narration as a Prophetic statement and the specific practice and stipulations as a Sunnah and the virtue as authentic, because its chain has not been ascertained. This may become a source of apparent discord in the short term but one must realise that over the centuries it was the practice of the scholars of ḥadīth to investigate the reliability and authenticity of narrations and highlight this accordingly.

Imam Muslim ibn al-Ḥajjāj (d. 261/875) wrote in the preface to his *Ṣaḥīḥ* (1: 14), “Declaration of the fact that the chain is part of the religion and there should be no narration except from a reliable narrators.” Imam Muslim narrates from Imam Muḥammad ibn Sīrīn (d. 110/729) who said, “This science [of chain of authority and narration of ḥadīth] is religion itself. So you should check whom you are acquiring your religion from.” Imam Muslim further narrates from Imam ‘Abd Allah ibn al-Mubārak (d. 181/797) who said: “Isnād (the chain) is from the religion. If there was no chain, then one would have said whatever one desired.” Imam Muslim also narrates from Imam ‘Abd Allah ibn al-Mubārak who said, “Between us and between the people [referring to the companions or fabricators], there are pillars of reliance, referring to the Isnād (chain).”

Similarly, Imam Shāfi‘ī (d. 204/820) said, “The example of the one who seeks knowledge without evidence [and chains of transmission] is like a collector of wood at night, who carries a bundle of wood with a snake in it, which bites him whilst he is unaware” (*al-Madkhal Ilā al-Sunan al-Kubrā Li al-Bayhaqī*, p. 211). Imam Shāfi‘ī also said, “He who seeks ḥadīth without a chain is like the one who collects wood at night” (*Fatḥ al-Mugīth*, 3: 331). Sufyān ibn ‘Uyaynah (d. 198/814) explains that a ḥadīth without any chain of transmission is nothing, and that the chains of transmission are a ladder of the texts by which one reaches the texts” (*al-Kifāyah Fī ‘Ilm al-Riwāyah*, p. 393). Baqiyyah ibn al-Walid (d. 197/812-3) once narrated to Ḥammād ibn Zayd (d. 179/795) certain narrations without a chain. So Ḥammād said: “How good would they be, if only they had wings” referring to chains (*Fatḥ al-Mugīth*, 3: 331). Shaykh al-Islām Ibn Taymiyah (d. 728/1328) explains in *Minḥāj al-Sunnah* (7: 37) that the Isnād is one of the exclusive

¹ Contemporary scholars who have affirmed that the specific narration in question is unsubstantiated with a chain include *muḥaddith al-‘aṣr* Shaykh Muḥammad Yūnus Jownpūrī (b. 1355/1936 -), Mufti Sa‘īd Aḥmad Pālanpūrī (b. 1362/1942 -) and Shaykh Faḍl al-Raḥmān ‘al-A‘zamī (b. 1356/1946 -).

characteristics of this nation. It is also a great peculiarity of the religion of Islam and it is a salient identity of the Ahl al-Sunnah.

‘Allāmah ‘Abd al-Ḥayy Laknawī (d. 1304/1886) explains in *al-Ajwibah al-Fāḍilah* (p. 29) that the ḥadīths that are cited in many books will not be considered until a chain is ascertained or until the scholars of ḥadīth authenticate the narration. This applies even if the author is a great jurist who is relied upon in matters of Ḥalāl and Ḥarām and jurisprudence. He provides some examples of great scholars who have related narrations that have no basis and cannot be regarded as ḥadīths.

In conclusion, we have been unable to locate the chain of the specific narration which recommends reading a particular form of Durūd 80 times after ‘Aṣr Ṣalāh on Friday before standing and outlines some specific virtues. It is therefore incorrect to regard it as a ḥadīth or regard it as a Sunnah or condone the prevalent practice and belief. There is no harm in practising on the general ḥadīth that mentions reading the following Durūd 80 times on Friday, notwithstanding its weak status:

اللهم صل على محمد عبدك ونيك ورسولك النبي الأمي

However, this should not be restricted to after ‘Aṣr Ṣalāh.

As far as the source of confusion, the answer you have referred to has not provided the chain of the narration and confused it with another narration which is a general narration about reading the aforementioned Durūd 80 times on Friday.

This is not, and should not be perceived in any way to be, an attempt to undermine the importance and virtue of reading Durūd in abundance on Friday on the best of creation, the leader of the Prophets, our beloved and the beloved of our creator, to whom we are indebted indefinitely. Indeed, it is the love of the Prophet ﷺ that inculcated a desire and passion within scholars to develop the ḥadīth sciences and ensure that all statements attributed to the Prophet ﷺ are verified. May there be salutations and blessings on him for eternity ﷺ. It is important for all Muslims to make a habit of reading Durūd regularly and in abundance especially on Fridays. May Almighty Allah grant us His love and the love of his beloved servants and unite us in paradise.

Allah knows best

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